

REINCARNATION

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THE FUTURE WAY

Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them.

From Shakespeare's *Hamlet*.

Hamlet would consider whether it were a nobler way for a philosopher to bear the torments of the fate of humanity, the reactions of karma as administered by devas, or to take up warfare upon human ills and by opposing them, endeavor to bring final relief to himself and to humanity—to end human disability.

For it is possible to imagine the end of human suffering through the study of the laws of life, the development of man, the improvement of

the biological conditions of man and his environment, the aid of the hierarchy, and the raising of the vibration rate of all life upon the globe with, perhaps, the removal of many younger egos to another planet.

Through the ages of the world's life thus far sages have taught the wisdom of accepting one's suffering as of value, receiving with sweetness and meekness the blows of fate. But Hamlet, with wondrous prescience, doubts the necessity for utter submission alone, and realizes another possibility. That lies in combatting fate, taking up weapons against the almost limitless ocean of human troubles, the ancient and the new karma of himself and of the world, and adding to all of this an active warfare upon all beings and purposes opposed to humanity, bringing to an end at once all causes of human suffering.

Hamlet's slings and arrows are the crude and obsolescent weapons of those younger devas who are administrators of karma under the puissant and wise Lords of that department. And Fortune, as they represent her, truly does outrage our human sentiment by their seeming harshness of attack upon us in revisiting upon us those forces which we have mistakenly applied in the past.

Now, with the returning arc of evolution, with the abundant outpourings of grace upon men through the sacrifice of our Brothers during the great Teacher's coming, the time is ripe for a new mode of treating man's relations to karma and its Lords and a new mode of changing his relations to his environment. Though the contest may be long and perhaps, in this world-period,

not fully completed, it offers to our harried, purblind and incompletely developed humanity an intelligible and sturdy plan of advancement and final conquest. It represents the militant spirit of the hierarchy toward its activities during the remainder of our manvantara.

The old way to which Hamlet refers is the way of the evasion of contest, of returning sweet submission to attack, waiving both square investigation of suffering and its causes and stiff opposition to them. The old ascetics used to retire from and renounce the world; they asserted their preference for living upon higher planes, longing to remain within them. But now the time of realization of the world's worthiness is upon us. We must find and see the good in our God-given world; we must re-study more exactly and in the spirit of modern science the whole subject of man's evolving; and we must gain the power to embattle and overcome those powers and forces that so potently engage us. We must discover what are the essentials and the non-essentials of life both below and above. Furthermore, as we know that humanity as a whole has its limitations and defects of knowledge and of conception of the purpose of our Logos and its incompleteness of compliance with His wishes for us and for our coöperation in His plan so we may and must realize that the deva-evolution is similarly undeveloped and errant. And of the other five evolving bodies we may say freely that their state of perfection in these matters is so unsatisfactory at this time that frank, free and

full coöperation with them is wholly out of the question.

The kingdom of heaven must be made to descend to be upon earth where it may be lived in and be made vantage ground for new advances.

Besides man's infantile or childish state of development, in addition to the vast mass of human dark karma to be resolved by living through its application upon us and despite our not possessing certain powers much needed to investigate and to cope with our difficulties, there is also the additional trouble that lies in the somewhat similar difficulties under which the deva evolution labors. For many of the devas that administer karma upon men are not sufficiently developed to be wise and potent workers in such grave labors as they are entrusted with. And furthermore, even the greater devas do not see human needs as do the members of the Great Lodge, Who have full knowledge of humanity's status and needs. And this difficulty has even gone so far as to involve differences of opinion between members of the two orders upon questions of deepest karmic import for man.

Providence, as we know it, is represented upon the invisible side by some of our Masters and Their pupils together with their aids, no doubt coöperating with certain devas. But this body is growing in numbers and in power. And we may hope that its effectiveness in many fields may rapidly grow, while the assistance which younger members may give will grow to be of great importance.

II.

Man's attitude toward pain, misery and want is of the most crucial importance in a consideration of his progress in evolution.

It must be boldly stated that we must be or become enemies of human misery, pain and deprivation just as we and our Divine Teachers are opposed to man's remaining in his imperfectly developed state.

Pain has no value for man's evolving except as warning him of danger or pointing out to him the injury or the destruction of his tissues or of his status. Pain and suffering have no intrinsic value for man's spiritual evolving.

Ascetics and mystics often rejoice that they have made great spiritual progress during or after great suffering. But the fact that they made progress does not necessarily prove that the pain was the inherent or true cause of the advance. It may have been the mere occasion of it.

For what is spiritual progress? It may be found in the individual's improvement in his status of yoga or of spiritual at-one-ment with Those higher than he in the scale of evolution. It may consist in gaining new and better relations with the Logos' nature and life. It may be concerned with the growth, the strengthening and the refinement of the higher bodies. It may consist in accessions of power, knowledge and skill, or in the making of new or stronger associations with those who can contribute to his guidance, his tutelage or his progress.

Pain cannot, in itself, give us progress in these respects. Ascetics confuse the mere occasion

with the fact. Should a great spiritual teacher give command that pain should be endured with certain ceremonies or thought, obedience to His injunction might make it possible for Him to confer spiritual benefits of instruction, of growth or of powers. *But the pain could not be considered the cause of progress but the mere occasion for it.* If, when he is in bodily pain, the ascetic discontinues his worldly labors, and devotes himself to meditation or to spiritual communings his spiritual growth may be rapid. During or after this period perhaps the spiritual teacher only seizes the opportunity afforded by the disciple's obedience to make inner gifts that He had long had in store for his protégé.

We must, then, combat the praising and the coddling of pain, or the rejoicing in pains as a means of grace. Healthy normality and vigor of activity are opposed or nullified by pain, by suffering or disease, not aided.

But almost more than that must we strive to do away with the causes and the occasions of pain by study of them and by systematic effort to eliminate them.

That minimal form of pain which, like the pain of burning, tells where danger lies we may tolerate as having a sort of primal brutal value. That inner pain of the heart which comes from a failure of yoga with the great spiritual teacher should be heeded. It is not punitive, but, like warning bodily pains, tells us where our error lies and where our duty is to be discovered.

III.

The man of the world, the sociologist, the philanthropist, the philosopher and even the scientist have only confused notions as to man's real status in the universe, his spiritual ailments, his partial development and his weakness. Still less would they know the path that leads to liberation. But the divine wisdom teaches; the Masters of the Wisdom are the custodians of that wisdom and They disclose that wisdom in Their own wonderful way.

To gain that knowledge They have made age-long studies of the great scheme. They know all the details of the way for the development of man and his associated brothers of the other six evolutions moving on with him. They disclose the wisdom as suits Their purposes in leading. The great Venetian it is Who long ago conducted the ancient Egyptian civilization in which many of us were His subjects, and it is He Who to-day brings to renewed life His great scheme of a civilization springing up in Europe and America upon a basis of ordered observation and of simple reasoning. This scheme rests strongly upon the basis of that part of our Logos' mode of procedure which involves action, progress and growth through the use of ordered, detailed knowledge and its systematic consideration.

Out of and upon this principle—that man may worthily use his senses, his intellection and his reason in the modest study of his own status and that of his environment, drawing wise conclusions to aid him in his progress—has been

built and has grown the scientific civilization of the world.

This practical civilization has for its fundamental purpose to feed and clothe all men, both those who, in their energy and out of their own activity play that game of individualism which makes each man feel that he must hold his own, make his own way, and those also who, fallen in the race, must be picked up and cared for by their more fortunate brothers.

But more than this our civilization is making holy war against man's suffering, weakness and poverty.

The civilization of scientia, of ordered knowledge based on man's experience and demonstration with man's present powers is at once a gift of the Lord of the Cultural System and the greatest weapon ever forged or ever to be fashioned for the liberation of man.

Its bounds are limitless. It must be extended to all planes and upward toward the Logos.

It will disclose the problems of man's deliverance in detail as it progresses. It is for us to extend it into the higher planes.

It will show how deliverance is to be attained in that ordered manner which will make each level of our advance a known and cultivated realm.

What it has done, what it will do may be imagined by the careful, thoughtful student.

Weller Van Hook.

THE PLACE AND FUNCTION OF ART

We are much interested to read the report of an alleged conversation with Beethoven, May 28, 1810, published recently in the *London Times Literary Supplement*. The reporter seems to have been a person of beclouded reputation for veracity. Yet the statements made are worthy of note. Beethoven is reported to have said:

When I open my eyes I must sigh, for what I see is contrary to my religion, and I must despise the world which does not know that music is a higher revelation than all wisdom and philosophy, the wine which inspires one to new generative processes, and I am the Bacchus who presses out this glorious wine for mankind and makes them spiritually drunken. When they are again become sober they have drawn from the sea all that they brought with them, all that they can bring with them to dry land. I have not a single friend; I must live alone. But well I know that God is nearer to me than to other artists; I associate with him without fear; I have always recognized and understood him and have no fear for my music—it can meet no evil fate. Those who understand it must be freed by it from all the miseries which the others drag about with themselves.

Music, verily, is the mediator between intellectual and sensuous life.

Speak to Goethe about me. Tell him to hear my symphonies, and he will say that I am right in saying that music is the one incorporeal entrance into the higher world of knowledge which comprehends mankind but which mankind cannot comprehend.

The *Times* commentator says that when this was read to Beethoven next day he exclaimed: "Did I say that? Well, then I had a raptus!"

Goethe's reply is as follows:

The ordinary human mind might, perhaps, find contradiction in it; but before that which is uttered by

one possessed of such a dæmon an ordinary layman must stand in reverence; and it is immaterial whether he speaks from feeling or knowledge, for here the gods are at work strewing seeds for future discernment and we can only wish that they may proceed undisturbedly to development. But before they can become general, the clouds which veil the human mind must be dispersed.

. . . To think of teaching him would be an insolence even in one with greater insight than mine, since he has the guiding light of his genius which frequently illumines his mind like a stroke of lightning while we sit in darkness and scarcely suspect the direction from which daylight will break upon us.

The writer in the *Times* presents a very interesting discussion of the meaning of our reactions to artistic objects, and concludes as follows:

We may continue to maintain, then, the "revelation" theory of art. Indeed, our business as critics is to make it more explicit. The highest art has a transcendental function, as science has. In saying this, however, we must be careful to distinguish between these functions. We cannot say that art communicates knowledge, as science does, for we should be open to the objection made to the revelation theory of art that we cannot say what the revelation is of. But what art does do is to communicate to us an attitude, an attitude taken up by the artist consequent upon his perceptions, which perceptions may be perceptions of factors in reality. It is characteristic of the greatest art that the attitude it communicates to us is felt by us to be valid, to be the reaction to a more subtle and comprehensive contact with reality than we can normally make. We no longer need dismiss this feeling or attempt to explain it away. The colossal and mastered experience which seems to be reflected in the *Heiligesang* of the A minor quartet, for instance, is, we may be confident, indicative of more than the peculiarities of Beethoven's neural organization. The perceptions which made that experience possible were in no sense illusory; they were perceptions of the nature of reality, even though they have no place in

the scientific scheme. Beethoven does not communicate to us his perceptions or his experiences. He communicates to us the attitude based on them. We may share with him that unearthly state where the struggle ends and pain dissolves away, although we know but little of his struggle and have not experienced his pain. He lived in a universe richer than ours, in some ways better than ours, and in some ways more terrible. And yet we recognize his universe and find his attitudes towards it prophetic of our own. It is indeed our own universe, but as experienced by a consciousness which is aware of aspects of which we have but dim and transitory glimpses.

The great goal which humanity is seeking and must seek is union with God. Beethoven speaks of it specifically, and it is his recognition of that yoga which he attained when he "had a raptus" or when he was conscious of union in composing his music that stamps his quoted words with greatness and truth. He knew that he associated with higher powers; and he did so without fear, bringing back treasures for all humanity.

The newspaper writer has clearness of vision when he sees that the great composers sometimes "rose to a universe richer than ours and in some ways more terrible." And he intimates that all humanity must eventually pass that way.

It is well to invoke the memory and work of Beethoven by listening to his music and endeavoring to enter the worlds in which his powers found rulership.

All true art tends to lift the artist and the beholder to those universal planes where the speech of the Eternal is in and of the very atmosphere.

W. V.-H.

*THE DIVINE WISDOM REVEALED AS TO
PRAKRITI AND AS TO HUMAN LIFE*

The being and nature of our Solar Logos are enduring and lofty beyond our dreams. But the members of the Great Lodge have studied and revealed to us below much about Him and His creation, our solar system and home.

We choose, at this time, to consider the subject of the divine wisdom, first from the point of view of prakriti and, later, from the view-point of human spiritual evolving.

The Logos' wisdom and knowledge exist on their own level as facts of spirit, matter and action. And, just as the stars were above the ancient shepherds for observation and study, so they have been ready there above for investigation and interpretation. But, of course, aid in this study has been given by great beings up there. The wisdom, the plan and the purpose of the Logos must be discovered and brought down to our levels. And the interpretations already made, recent or old, must not be allowed to interfere with or to becloud the later studies of our times that must bring down to our period those determinations that belong to the age.

The complexity of these investigations must be immense. For many important plans must depend, at least as to gigantic details, upon the outcome of cosmic processes in continual action amid the stars.

Those of lesser rank than the asekha adepts cannot gain first knowledge of these matters. They learn from Those farther on and bring

knowledge down to us. So, step by step from above downward comes the divine wisdom which, for man, is our knowledge of God's knowledge and wisdom interpreted and set forth in human thought and speech.

We can easily understand that that knowledge, though rooted in the wisdom of antecedent worlds, has grown, not only by successive increments, but by the elaboration and development of all its parts. So that to-day our heritage is great and is well set forth in the perfected languages of our day. Yet we can and must realize that that knowledge must continue to grow. It proceeds, itself, by a sort of evolution. Correction follows correction; elaboration brings new elaboration.

In the ancient past the relations of men to the other orders of evolving were intimate and practical. Men in those days were often empowered to engage in common activities with devas who in that union were chiefly concerned in obeying men, accepting certain rewards.

The science of those days and of thousands of years later was the knowledge, none too well systematized and formulated, of the forces that act in nature, of the nature-spirits and devas, of the creatures of Pan and of the troglodytes met by men. The lore of geography, of the mechanical arts, of physics and of chemistry was near to *nil*. Strangely land-measurement led in Egypt to geometry as a mathematical science, and star-gazing was followed by astronomical speculations which crystallized into a science. The embalmers and the physician priests caught

but little glimpse of pharmacology or therapeutics as we understand those sciences. Everywhere at the temple gates the sick were laid in the hope that invocation, prayer or the due performance of ceremonial might induce the gods, devas or angels to touch the waters of a pool or to bring healing more directly, doing away with the disorder at once.

What a hard death the old science died, at least to outer view! Even down to mediæval times it lingered until reviving society consigned it to the limbo of superstition. Yet even then it was fostered under the care of a few occultists, in ways more or less practical.

The Rosicrucians, pupils of the great Venetian, treasured and made to grow the old knowledge and magic and also began the upbuilding of that new science which is our heritage to-day. It seems that they thought, at times at least, that they must mingle the old methods with those newer ones which we know to-day as basic for our knowledge. They fondly expected to reap immediate practical success and to give the world the help it sorely needed. But they were disappointed, for it turned out that they really bore the brunt of the karma of the great movement that resulted in our modern development of science, giving the world those benefits many of which they hoped would come sooner.

The remote future will, no doubt, see the re-establishment of science as a combination of what we to-day regard as occult lore and practice with our every-day science. The inter-relations of the two kinds of knowledge will be

re-established, but under new conditions.

The consummation can be reached only by an evolutionary process realized through the labors of workers interested simultaneously in both phases and methods of knowledge. The work will be arduous and difficult, but it should be begun without delay.

The revelation of the divine wisdom in its relation to human life has been and is upon a somewhat different footing. It is fitting that the return of the soul to God with all the gathered fruits of its great outward and downward pilgrimage should always in the past and even now be regarded as of the greatest importance. Always the way by which the swift return to the Logos might be made has been studied and taught.

From world-periods upon other planets the wisdom was first brought. Its earliest forms were rigid and painful. The ancient methods were severer than those of to-day, demanding retirement. And at this time it is possible to live in the world doing the world's work while treading the Path of Holiness. An extensive analysis of many phases of experience upon the Path is provided by several writers, printed and accessible to all.

The living through of karma may be slow and painful. But under guidance and with the performance of works that bring rich and rapid karmic returns, the result is reached much more easily. Moreover, with the recurrence of the experience of thus shortening this process of karmic resolving, of learning and growing, the

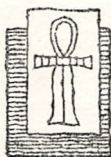
whole human race is benefited through the defeat of all manner of opposition to rapid evolving and through the training of all matter and entities concerned.

Similarly other factors in human evolution are now of different values from those they once had. The knowledge of that which is essential and that which is only seemingly so is growing. *What once seemed to be rigid laws of evolution are now known to be but the strict rules of the ancient teachers who passed on to their successors those commands and those modes of training which they found useful through their experience.*

The future of the divine wisdom as related to the life of man in general will be rich. For the experience of a few upon the path must be widened and made easier for all intelligent men of the world. And the divine wisdom must be used in practice to illuminate old types of thought, spoken and written.

And, further, as time passes the changing conditions will make it easier for those who make the great attempt.

W. V-H.



AUTUMN GLORIES

The message of Pythagoras was, at least in part, that harmony is one of the truest, loftiest of all the overtones of the universal song. There is not only everywhere mathematically ordered correlation of all activities, cog fitted to cog, wheel and shaft duly proportioned to distance and load and the happy murmur of action in the life of atom, molecule and planet, but there is also the deeper, celestial story of harmony forever being intoned through the grave and serious wheeling of the seeming silent stars. There is not only harmony but that which speaks of harmony to all beings.

And out of the doctrine of harmony came the interpretation of the nature and the way of life for the Greeks of classic times. In their ears always rang the mantram words—the good, the beautiful and the true. The good stands for that which is of substance and order; the true is life and knowledge re-presented in thoughts that are of equality, balance. But the beautiful is that which tells of the universal harmony in terms of outline or form or color. Beauty tells of God and His prakriti through sense-perception as the true makes Him known to us through thought-forms bound together, thought-groups in clusters that are one.

Our Logos sends forth His prakriti with but a fragment of His powers in order that He may remain beyond, for His own musings and for His participation in His Brothers' universal song. So, while He keeps alive and evolving all His

created life and forms, He sends everywhere a feeling, a message that life in outer semblance is not so ponderously serious as it seems to be. There is always in the universal song a note of joy, of lightness and of hope.

Beauty that we see in sky and wave and living things receives its quickening not only from this fountain and source of all being but from His servitors below. The Masters of the Wisdom infuse the incense of Their sacred hearts into many an object of beauty, many a noble landscape, many a view over an arm or bosom of the deep that by its very limitation makes comprehensible to us pigmies the boundless ocean that rolls beyond the circle of the horizon.

So, when we, contemplating Nature, hear the supernatant music speech of beauty and when we give thought to or, with paints, reproduce those objects about and above which beauty hovers, then may we commune with those who thus speak through them and infuse the beauty feeling.

In all ages men have, therefore, felt the sacred quality of beauty and communed through it with Those dwelling above Who through that channel, have sent Their blessing to the world.

Now is the autumn time upon us. Death for myriads of beings is at hand. But Nature sings now most of completeness, of the golden harvest of the glory of the completed promise of joy. In the knowledge of recurring life secure countless children of Nature expire but, as they do, they exhale the golden autumn beauty of their life.

Those dullards to whom the primrose by the river's brimming bowl brings no joy-message of the divine are not dead, but sleeping. Let them awake and, like the Japanese, hang scrawls of poetry on the twigs of cherry-trees. Then later true poems will come, for the gods will bring them! The autumn flames of color will have speech for them and beauty, that hovers over nature everywhere, will find her speech through them!

And it is a wonderful thing to become the mouthpiece of God. Even those who only see and feel beauty in its purity are His spokesmen in some degree, for they make vibrant upon their own planes the thought and feeling they acquire above. And blessed are they that bring beauty to the dim eyes of men.

W. V.-H.

A VIEW OF THE BUDDHISTIC PHILOSOPHY OF LIFE PERSISTENT

From Lafcadio Hearn's *Gleanings from Buddha Fields* a writer to Science, October 29, 1926, makes the following interesting extract:

Whether you (by *you* I mean any other agglomeration of souls) really wish for immortality as an agglomeration, I cannot tell. But I confess that "my mind to me a kingdom is"—not! Rather it is a fantastical republic, daily troubled by more revolutions than ever occurred in South America; and the nominal government, supposed to be rational, declares that an eternity of such anarchy is not desirable. I have souls wanting to soar in air,

and souls wanting to swim in water (sea-water, I think), and souls wanting to live in woods or on mountain tops. I have souls longing for the tumult of great cities, and souls longing to dwell in tropical solitude;—souls, also, in various stages of naked savagery;—souls demanding nomad freedom without tribute;—souls conservative, delicate, loyal to empire and to feudal tradition, and souls that are Nihilists, deserving Siberia;—sleepless souls, hating inaction, and hermit souls, dwelling in such meditative isolation that only at intervals of years can I feel them moving about;—souls that have faith in fetiches;—polytheistic souls;—souls proclaiming Islam;—souls mediæval, loving cloister shadow and incense and glimmer of tapers and the awful altitude of Gothic glooms. Cooperation among all these is not to be thought of: always there is trouble,—revolt, confusion, civil war. The majority detest this state of things: multitudes would gladly emigrate. And the wiser minority feel that they need never hope for better conditions until after the total demolition of the existing social structure.

I am an individual,—an individual soul! Nay, I am a population,—a population unthinkable for multitude, even by groups of a thousand millions! Countless times the concourse now making me has been scattered, and mixed with other scatterings. Of what concern, then, the next disintegration? Perhaps, after trillions of ages of burning in different dynasties of suns, the very best of me may come together again.

We do not need to regard this eloquent passage as a *reductio ad absurdum*. For in all of us are latent tendencies well typified and representing the desires of the many personalities which we have been, as Hearn tells us in the quotation.

W. V-H.

SCIENCE AND EXPERIENCE

The modern life of civilization has its basis in physical and chemical science. But it is of the essence of this scientific effort that the world and its inhabitants shall be benefited by it. The loftiest and most appreciated phases of scientific study and achievement are those dealing with universals; for these benefit all men forever.

But a very curious and arbitrary characteristic of our science is a limitation that has had its origin in the history of the scientific beginnings in our age. For science owed something of its first impulsions to the ancient antagonism of the church to efforts that might shake her power. But church had something to do with magic, with thought activity, with angels. Multitudes of people testified to their experiences with these beings. But science set herself firmly against all such testimonies and observations. As we have said, science is traditionally and historically, but not of essence, opposed to any testimony which is not based upon such observations as have been made by those possessed of the common powers of men and capable of being verified by other men of the common and usual powers of humanity.

The gigantic success of this method, put into practice by hosts of workers for many decades if not for several centuries, has almost sanctified our science into a cult of altruistic, philanthropic and even God-serving labor and rejoicing. The vision of men in civilized countries provided generously with the common life-necessities and

many of the luxuries of existence gives generous-minded people a righteous, leaping joy akin to the worship of God and His providence that has lent this deliverance to man.

But we must and do protest against the implied reservations and inhibitions of the scientific method.

Prof. John Dewey, in his book, *Reconstruction in Philosophy*, characterizes the difference between modern and classical thought or philosophy as a difference between ratiocination upon a basis of observation in the modern instance and upon a foundation of superstition in the other.

And herein lie not only his fundamental thesis but his basic error. For those who formulated ancient classical philosophy were often able to make observations by methods other than those dependent upon our universally common senses. In other words those who went far in philosophy often possessed senses and other powers of consciousness which all men do not possess in common. These men often had the aid of beings of greater wisdom than men commonly possess.

Moreover, those who were initiated members of the ancient "mystery-bodies," which were associations somewhat akin to our modern Masonry, often possessed knowledge not commonly shared with men at large. And philosophy was often a part of this inner knowledge or was based upon it and upon reason applied to it.

So Professor Dewey is in error when he thinks that ancient philosophy was not based upon observation.

We have the keenest sympathy with scientists who play the game of science based upon observations with the common senses of man with loyalty and fidelity. They have gained much by dwelling and laboring in their limited field. One sees what profit they draw from living under safe limitations.

But we protest that the thing has gone too far. The day of a childish and timid science that does not dare go beyond traditional methods is practically past to-day. To-morrow the world of commonplace and of acceptance will be upon us. To-day we have our Lodges, Crookeses and Conan Doyles who are modern martyrs of scientific-social though fortunately not of physical death. These men are almost denied place in scientific bodies because they accept certain kinds of evidence despite the fact that it has to do with observations not made with the common physical senses.

But just as we have to-day scientific men by thousands recognized everywhere as free and accredited workers despite the fact that they are in the employ of trades people who must have scientific investigations made upon their processes and products where a few decades ago they were outcasts, so will we soon have perfect recognition for those scientists who study the phenomena of the séances of clairvoyants and mediums. Common observation teaches that this will come; the signs of the times are plainly to be read.

But what should and can be done to speed this day and to give the world not only the new tolerance and method but also the new knowledge

that awaits our civilization, now based upon observations made by the aid of senses common to all men, but soon to be based upon the experiences of men who wander at will for investigation upon the astral and other near-by planes?

We have already elsewhere emphasized the need of carrying our science of the accepted life into these new, old fields. The thing can be done and should be done, though some effort and several decades of time will be needed to make a good start.

Men of some higher powers are needed and places for them to work, laboratories, are necessary. Patiently, steadily the work must be viewed and planned. The attack must be wisely made. It is too bad that the world limps here so painfully. Only scientific men of broad culture, knowledge and attainment can deal convincingly with the great problems here involved.

For the progress of the world cries out for the descent of knowledge and deed from above. And we believe the cry will soon be heard.

W. V.-H.



THE KING OF GLORY

Our Logos, the God of our solar system, is a being of infinite attributes, powers and character: yet our Masters have overcome the obstacles involved in attaining to some of the infinities that at once join us to Him and seem to separate us from Him, and They, therefore, know Him, in truth. He is conscious always of His creatures; He knows their difficulties and, as He gives them life everlasting, He sends them His perpetual blessing.

But the brevity of the human life-span gives reincarnating men but an imperfect view of the life movement going on about them on earth. They cannot see or follow the progress of evolution, and they cannot, through their own experience, recognize the relation of the parts of the plan to one another, seeing the harmony of the eternal good working through all life.

Moreover, the period of our evolutionary scheme in which we are living is unfavorable to a correct view of the happier side of our Logos' plan for His creatures' development. We are at the middle of the fourth round; vast changes in the course of the coming ages will make all conditions lighter and easier for life upon our globe.

This situation of man, difficult for him to understand, would be lightened if he always recalled the truth about his own relations to the Creator's acts and intent. Humanity must learn the lessons of the law that lie beyond the limits of His powers. Yet He is infinitely loving and

patient, and He gives us countless opportunities to learn.

What an adventure does He provide for the children He sends forth from Himself! We may accept our fate lightly or seriously; life may be considered as comedy or tragedy. We greatly need to know the rules of the play of life! If we strike at the difficulties of existence they take form, gain powers and give back blows again! But most human ills disappear when we challenge them. And even if they do not we can often elude them.

The life we lead has in it a great element of adventure. Cast out upon seas and lands but vaguely known to us, uncertainties abound! Our successful escape from difficult and dangerous situations gives cause for rejoicing and celebration. Men of youth and strength rejoice in adventure; they thrive upon the response to the great laws of nature, to the demand of nature for action, for participation and coöperation in her works.

"Come," says Time, "rouse ye! March into unknown lands; clear away the mists of ignorance; discover new landscapes; view objects never seen by men of your race! Or bring to humanity new knowledge of philosophy, of religion, of the inner planes, of science, of invention, of mechanics. Sacrifice your ease, your comfort, your span of life!"

To this call myriads of men have responded, making the great adventure; casting away fortunes made; leaving homes and comfortable seats well-earned. Many have failed, paying what

seemed heavy penalties for daring Fortune. And some have found and brought home the rich treasure they sought afar.

We hold that the sum of man's success, of triumph, of the joy of successful conquest has been infinitely greater than that of his grief of defeat, his disappointment of normal or of exaggerated hopes. Besides, we know that those who nobly strive and fail will have their due reward in other lives. So the struggle of men to build, to hold and to perfect their organized life into a systematized civilization is noble, worthy and adequate.

And what can be the purpose of the Divine Father if it is not to cause men, over and over again, in many races, in various climes to essay union with one another, to divide the labors of life and to share the products of their common effort until perfection is reached and His rule is reached on earth!

Swiftly the dead past buries its dead. A city perishes and, in a few decades, earthworms and rushing dust-winds fill up its streets and cover up its habitations.

What of the civilizations and the states of the past? Was not their life of due worthiness in its day? And the quality of its memories in the mind of God—is it not good? Surely those memories rest there in beds of rose petals enshrined in caskets of gold. The rose petals tell of His love, and the gold is of His glory drawn tenderly and appreciatively about them.

THE UTTERANCE OF LIFE IS A SONG AND NOT A CRY! Most illuminating this positive statement

in our authoritative little book, the most profound guide to conduct humanity possesses, *Light on the Path*! If one were not told that fact he could not well know it. The groans and wails of human pain and grief are so insistent, so clamorous, so filled with pathos that strong assurance is indeed needed to convince us that the true essence of our human existence is harmonious song. Yet it is! The devachan period of our life-cycle must be included in the reckoning!

And this universal song must be composed of all the elements of human emotion. It must satisfy man's feeling of devotion, of sympathy, of joy and of glory! Last of all as well as first must be the feeling of glory! Bathed in the golden light of our sun, our Logos must wish our mundane life to be seen from the inmost view-points. That song must be filled with splendor, with plenitude, telling always of the glory of God and His works!

The final glory of this world of ours must be that of its last mighty races. They will be incomparably superior to the human races on earth to-day. Their body-forms will be of exquisite beauty, grace and strength. And races very inferior to them will have passed away long before that time, leaving their people free from the heavy task of training and governing them.

Highly trained and selected will be the egos living then. Their ideals of associative life will be lofty and their practice perfected through very many incarnations. We may be sure that the

civilization of that era will be, indeed, incomparable. Its accumulated treasures, undisturbed by the mighty waves of destruction that every few decades almost sweep away our civilizations, will be heaped up beyond dreams for the benefit of all.

The glory of that time will be of the accumulated splendor of all the world's life—a sort of review and reminiscence of all human history, a celebration of all man's victories of the flesh and the spirit. We may be sure that the human expression of art in that era will be of the fullest, aided by the re-established powers of all humanity's history.

It is the Lord of the Cultural System, Whom we call veiledly the Venetian, Who is the King of Glory! There must be one of the mighty adepts who represents the Logos as He is of the third aspect—that of grace in action; it is the Venetian! His to represent our deity in the fulness of the realized life of men in actual expression! His to dispense to all men their due at the eleventh and again at the twelfth hour! Strength in His Grace He dispenses at all times and especially toward the last, and finally at the very end when, faltering, they need His support or His outpouring mercy.

Glory, too, it is His to give. "None but the Master shall praise us!" Most of all it shall be He Who will let the golden floods of God's light pour over the final ages and the last participants in the activities of our life on earth.

The praise of that Master will be words of commendation; but it will also be the flooding

of those that loved their fellow-men with the blinding golden light of God our Logos which He Himself has the right, the duty and the glory to dispense.

W. V-H.

A PERSONAL STATEMENT

It will be recalled that some years ago Mr. C. W. Leadbeater made public statement that he had given certain teachings on the subject of sexual relations to certain boys of his acquaintance. The undersigned, as a physician, a little later caused to be published in good faith a statement that he believed the teachings referred to were given solely with the purpose and motive of aiding the recipients in their spiritual progress.

The undersigned now states that he has not, for some years, been able to continue in this belief, but thinks that there were also other motives involved.

This statement is printed because two occurrences, one publicly, the other privately known to him, have recently taken place indicating that the former statement of the undersigned is still being considered and that it still influences some people. He regrets his former statement, which was erroneously but honestly made and publishes this correction solely in the interest of the truth. His belief in the lofty position of the personage referred to has never wavered. He firmly holds that the members of the Great White Lodge are caring for all of us, Their servants, leading us on to perfection.

Weller Van Hook.

BUDDHIST NOTES

From an article in a Los Angeles paper of January, we learn that Count Otani, lord abbot of one of the largest Japanese Buddhist monasteries, is planning the establishment of a strong Buddhist church in America, to cater chiefly to the American public. He does not believe in Buddhism supplanting Christianity, but thinks that there is need for the nobler tenets of Buddhism in America. Plans are still in the formative stage.

The Buddhist Lodge of the Theosophical Society, which has done good work in spreading the knowledge of the Buddhist philosophy and religion in London, has decided to sever its connection with the Society and to continue its work under the name of "The Buddhist Lodge, London," as "an entirely independent organization for the promotion of Buddhism in the West."

The Buddhist Lodge publishes a magazine called *Buddhism in England*. A copy of the December issue is to be sent to all persons interested who will write to the Hon. Secretary, Miss Aileen M. Faulkner, 101a Horseferry Road, Westminster, London, S.W.1, England.

A class for the study of Buddhist philosophy has just been organized in Chicago. There will be made special efforts to understand the teachings of the Lord Buddha on the chief questions of life, death and reincarnation, as well as the nature of man and his place in the universe. Those interested, residing away from Chicago, are invited to write to the Secretary of the *Legion*.

FIELD NOTES

A play in three acts, "The Ladder," by J. Frank Davis, has been showing at the Waldorf Theatre, New York. It is based on the teachings of reincarnation and the law of karma, or cause and effect.

We quote from a hand-bill:

"The doctrine of reincarnation teaches that man is a soul (not has a soul); that he becomes embodied in ever-improving physical forms life after life, until all earth's lessons have been learned; that every human being is in course of growth from the stage of the savage to that of the Man made Perfect. Beyond this point evolution is

superhuman. It restores justice to God and power to man. Above all it renders life intelligible."

Miss J. Luise Guttman, Representative for Germany, has been giving advertised lectures in Düsseldorf. New contacts have been made with prominent thinkers. The *Legion* circular has been printed in quantity for handing out to the public. New groups are forming, especially among the younger generation.

The publications *Mededeelingen* in Holland and *Rincarnazione* in Italy are appearing regularly, doing good work.

A number of applications have been received in the last few months from Austria, Czechoslovakia, Germany, Holland, Dutch East Indies and Cuba.

Herr Karl Riedel, Representative for Austria, has made a lecture tour in Jugoslavia, with good results.

BOOK NOTES

The Kabbalah, by Adolph Franck; 326 pages; published by the Kabbalah Publishing Company, New York City. Price: \$5.00; may be ordered through the *Legion*.

This work was originally published in French. The present English translation has been revised and enlarged and treats fully of all the aspects of the theosophic teachings of the Jews known as the Kabbalah. It is a classic.

Food, Nutrition and Health, by McCollum and Simmonds; Lord Baltimore Press, Baltimore, Md. Price, \$1.50.

An excellent and authoritative book, showing how to obtain the necessary vitamins and other food elements.

The Cultural System, by Weller Van Hook. \$1.50.

This book contains material which is closely related to the article, "The Future Way," found in this issue. The long essay "The Law of Contest in Evolution" is an especially noteworthy contribution to philosophy.

Voyages, by Weller Van Hook. Price: \$1.50 post-paid.

This collection of short prose-poems, uplifting and inspiring, tells of many truths of occultism.

Kashmir, by Weller Van Hook. Illustrated. Price, 40c.

The Principles of Education, by W. Van Hook; 40c.

Correspondences Between the Planes, by W. Van Hook; a very helpful pamphlet for students; 5 cts.